

THE LATTER-DAY SAINTS'  
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*“Gradually the thought is gaining ground in the world, that divine instruction adapted to a race in one stage of its growth may not be adequate for more mature development, and that an all-wise Father will not refuse or neglect to give progressive instruction suited to the progressive needs of His children.”—*  
CHARLES H. HART.

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THE RESURRECTION OF JESUS CHRIST

ELDER MELVIN J. BALLARD

OF THE COUNCIL OF THE TWELVE

It seems fitting as we approach this beautiful Easter season, that we give attention to the outstanding event in human history, the resurrection of Jesus Christ. Through all the ages of mortal existence, death has been looked upon as the greatest antagonist of life.

All the other sorrows of the human family, all the tears that have ever been shed, all the pain and anguish that has ever pierced the human heart, combined together, do not equal the sorrow and anguish that death has brought to mankind.

There has been the longing in the heart of everyone who has lost a loved one, that the departed one shall be seen again. The hope that the dead would come back to live with men again, may have prompted the Egyptians to embalm and prepare the bodies of their dead, that they would not yield to decay, but be preserved, perchance with the notion that the spirit would come back again some day to tabernacle in the body.

Whether that is true or not, we do know that it has been the desire, the wish and hope of all men, through all the ages of time, that the dead would still live.

However, the answer to the query, if a man die shall he live again? was not to be had from any source but one. In the revelations of God to His children, the hope of immortality has been given. From no other source comes any evidence of the continuation of that intelligent spirit in man. Science itself has not

been able to prove the existence of the spirit after death—only through faith and belief in the promises of the Lord Almighty—that finds an echo in every human heart, for there is something planted in every soul that clings to that hope—that though a man die, he shall live again.

Not until the meridian of time, however, was the hope of man confirmed and even enlarged upon. At that time there came not only the promise of immortal existence, so far as the spirit is concerned, but existence in union with the body.

The gladdest news that was ever announced to mortal ears, was that given by the angel, who, on that Easter morning, said to the women who came to embalm and further prepare the body of Christ:

Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly and tell his disciples that he is risen from the dead; and behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

While Jesus Christ ministered among men in the flesh, He demonstrated power over all things, for He became master of elements. He had power over the winds and the waves. He could speak and the trees would wither. At His command, the dead came back to mortal existence. This was a glorious accomplishment. He could even produce loaves out of the very elements, that required the full season of man's planting, cultivating and reaping, to materialize the loaf of bread. Nature would respond to Christ instantly, and give Him results.

#### ONE DREAD ENEMY TO BE CONQUERED

There was one dread enemy, however, the last to be conquered, and that was death. Early in His ministry, He intimated to His disciples that He had power over death; that if this tabernacle be destroyed, in three days it would rise again. But some thought He had reference to the temple in Jerusalem, built by the hands of men.

Following His own crucifixion, His disciples were not prepared, apparently, for a real resurrection. They were about to go back to their fishermen's nets. So when the women came to further embalm and prepare Him, they were the first to receive the most wonderful news, that at last death, too, was conquered; and that His power could not only bring back a spirit into a mortal tabernacle, but a change of the body from mortality to immortality was wrought, and the immortal spirit now was united with an indestructible body.

That was the crowning work of the Lord Jesus Christ. Had He died and never been resurrected, even though He had wrought those other wonderful miracles, He never would have reached

the heights to which He attained by that one single, outstanding, all-important act—His resurrection.

It became the crowning glory of His ministry, and left no doubt that He was the Master of element, for all things, even death itself, yielded unto Him.

I know there are those who believe the resurrection is the survival of the spirit, following its separation from the body. That kind of resurrection does not satisfy the Latter-day Saints, and neither will it satisfy others when they have finally been separated from this mortal tabernacle.

Why are we here, dwelling in these mortal bodies? if when death ensued we are to be forever separated from physical, tangible bodies like these?

There was a purpose in the union of the spirit with the body. The Lord has revealed, in this dispensation, that the union of the spirit and the body constitutes the soul of man; and the resurrection from the dead, the reunion of that spirit with an immortal, indestructible body, constitutes the redemption of that soul. I am sure of this, that the outstanding purpose of human existence is to give the spirit union with the body.

The second purpose of existence is experience with that body, and a large portion of our Father's children never have experience in mortal bodies, because they die in infancy, and yet have accomplished the primary purpose of mortal existence, having effected the union of a spirit with a body. Hence they have established a claim upon that body in the resurrection from the dead. It is clearly taught by the Lord Jesus Christ that He was the first fruits of them that slept; and as in Adam all die, so in Christ shall all be made alive again. It is not limited to Him, but is to be extended to every child of Adam.

So as we contemplate the blessings of having an earthly body, let us with gratitude, notwithstanding the afflictions through which we pass in mortality, properly appreciate the value of the spirit having a body, even in mortality. The Lord informed us that when it was at last announced that the earth was ready for man, that we sang together and shouted for joy that our opportunity had come.

#### EACH OF US CAME TO EARTH WILLINGLY

I am convinced that no soul has ever been whipped into this mortal existence; that each one of us came willingly, cheerfully and gladly, even though we might have known that we were to inherit a body that was crippled, maimed or deformed, still we were glad to come. We are told that the punishment inflicted upon those rebellious sons of our Father, who rejected the counsels of God in the spirit world, was that they should never dwell in mortal tabernacles. They have ever since been trying, unlawfully, to possess mortal bodies.

If it was a great punishment to them to be denied this mortal existence, it is a great blessing for us to enjoy mortality. We knew that it meant sorrow, pain and ultimately death, and yet we rejoiced in the prospect to come.

We saw beyond the valley of the shadow of death, with all of its pain and suffering, into the grand vistas of the eternities which provide for man's eternal and endless progress, on, up and up, until we attain unto what God is. Yet we knew that we could never ascend until we had descended, contacted with a mortal tabernacle, and the union of the spirit and the body had become an accomplished fact.

So by the lure and the attraction of it all, we came gladly and willingly, for our eyes were not so much centered upon the sorrows and troubles of life as upon the grandness of that which lay beyond mortal existence. We longed, too, for the opportunity to express ourselves by contact with a material, physical world such as this. We longed to have the realization of hopes and feelings that had been ours in the spirit world, yet we were helpless to realize or experience these things unless united with a body.

The soul of the musician may be on fire with divine harmonies, but he can never make others feel what he feels unless you give him the human voice, the organ, the violin, the instrument of expression. Then he can make you feel what he feels. So the spirit of man must have thrilled with desires and hopes and ambitions that never could have been experienced without a physical body. The joys of fatherhood would never have been ours, without mortality. The joys that come in that dear companionship as husband and wife would never have been ours, and a thousand other joys that are ours by reason of possessing this mortal body, never would have been ours without this mortal tabernacle.

We will never appreciate the value of this mortal body until we lose it, and when we do lose it, we will discover that we are individuals and retain our identity just as we do here and now. We will look upon the house in which we have lived, this mortal tabernacle, as our friends do, discovering that we have eyes to see, limbs and a body that to us are as real as the body we dwelt in while in mortality.

#### DEATH WILL BE DIFFICULT TO REALIZE

We will be so real that it will take some of us days to convince ourselves we are dead, when we have separated from the body; and not until we turn to do what we used to do while in the body, and cannot do it, will it dawn upon us that we are dead, or that we are separated from the body, and then we shall long for the return of the body.

The Lord revealed to the Prophet Joseph Smith—and you will find it also recorded in the vision of the redemption of the dead

by the late President Joseph F. Smith—that even the spirits of the righteous, separated from their bodies, will feel it a bondage—not so much a punishment, as a handicap, a limitation, a bondage, to be separated from the body, and will long for the union of the spirit with the body again. When that day comes we shall know, as we cannot know here and now, the value of a body.

But why does the Lord permit us to suffer while in the body? Does that have any part in the divine plan? We never know joy until we have tasted sorrow. Things are only understood by their opposites. To appreciate good we must know what evil is. To have a siege of sickness makes one appreciate health. To live in a mortal body full of pain, of sorrow, decrepitude, and ultimately death, is all a preparation to make us understand what it means when the day shall come that death is swallowed up, that the grave will be no longer a part of man's experiences, but that he is in an immortal body that knows no death, no disease and no decay, a body that is also perfect, without the handicaps that we have experienced in mortality.

How wonderful it would be to have a body that matches the immortal spirit of man! Who can think that in the divine plan the growth and development in intelligence which takes place from childhood to maturity, making such marvellous progress, is to be ended and silenced in nothingness at death? Unthinkable! The intelligence of man will survive, and even though the body does become old and decrepit, the immortal spirit of man seems never to get old.

#### THE BARRIER, CALLED DEATH, WILL BE REMOVED

If given a body equal unto the spirit of man, what may not be attained ultimately? Oh, to think of it, that the day will come when this barrier in our way of progress, called death, will be removed, and we shall be united, the spirit with a glorious body fitted for eternal progress. What may man then plan to do?

I stood, a few weeks ago, out in the desert of Arizona, where one of our wealthy men had created a garden spot, a heaven upon earth, most beautiful flowers, lovely buildings and surroundings. As I walked among them I said to my companion, "If heaven were a place just like this, no better than this earth beautified, with sickness gone, death ended, and sin overcome, I would not want a better place to live eternally than in a world just like this."

Men accomplish marvels in the short period of three score years and ten, but give them the privilege of planning for a thousand years, ten thousand or a million years, and what may not the result be?

In the resurrected bodies of men and women the seeds of death

will not be found. Their day is gone, and the seeds of perpetual and eternal life are found in the bodies of the resurrected, who shall never see corruption again, nor death. They may need, even as the physical body of man in mortality, to be renewed, but with each renewal the body will be more glorions, more vigorous than before, and thus go on endlessly, increasing in power, in ability and in comprehension.

#### PHYSICAL BODY TO EXPERIENCE THINGS

Those who suggest the thought that men will be happy in a resurrection and do not associate the spirit with the body, do not comprehend the limitations that would be upon a spirit without a body. Just as we need this physical body to experience things that never would have been ours while we were in the spirit world awaiting this opportunity, so the spirit after death will want the body, because it will live in a world that is real. God designed and intended that His whole realm, which is both spiritual and material, shall be the abode and habitation of man, and without the physical body it would be impossible for us to contact with physical objects as we do here and now. We learned all about spiritual laws before we came into this mortal body. We do not remember now, however, what we had learned in our previous estate; but in that resurrection from the dead there will come back to us in the restitution of all things, the keen recollection of all that we had gained in the previous existence. With all that knowledge restored at once, men will be able to contact spiritual things and fully understand them, and by possession of a tangible, resurrected body contact all material things, so that all heights and depths can ultimately be comprehended, and touched by a resurrected, glorified man and woman.

The Lord Jesus Christ knew that we would not be happy nor satisfied to live without a body after death, and He provided for the redemption of our bodies. I remember an incident that helped me very much to understand this:

Years ago I saw a friend ejected from an old homestead, where he and his brothers and sisters had been born. It was intended that it should be preserved in the family for all time. However, being in need, he had placed a mortgage upon that old homestead, never for a moment thinking of losing the homestead. But times became difficult with him and he could not pay the interest nor the principal. Three years passed without any payment, and the holder of the mortgage, not wanting the old property, but realizing that the only way he could realize from his investment was to possess and resell it, came to the time when ejection was necessary. I saw the man ejected, taking away armfuls of his possessions. With a heavy heart he turned away from that dear old homestead. It was more precious to him than to any one else; but he was to lose it.

A friend passed by and saw his sorrow and distress, and moved with pity he went to the holder of the mortgage and said, "I know you don't want that old property. All you want is your investment. I am moved with compassion toward this man. I know he thinks more of that place than any one else ever could. I will buy the mortgage." So he purchased the mortgage and the title passed to this good friend, who, going to the man who had just been ejected, said, "Seeing your sorrow and distress, I have purchased your mortgage and plan to return you to the old homestead, on terms that are easy." The contract was concluded. What a glad day it was when the ejected man went back to the dear old familiar scenes of his childhood! He had a wonderful friend, did he not?

#### CAME WILLINGLY AND GLADLY

That is the kind of friend men have in Jesus Christ. Every one of us who came into this earth life came willingly and gladly, and possessed these bodies of flesh and bones, and have loved them; yet the mortgage of death is upon every one of us. The power to pay the price and release ourselves from the mortgage of death is not in any man or any woman, and no matter how long we live in this dear home, we will never go out of it willingly. Ultimately, however, we will be expelled, and when we are out of it, we will long for its return. That friend, Jesus Christ, the only Begotten Son of God, gave His sinless life and purchased us—because He was a God before He dwelt in mortality. He created this earth and worlds without number, and was entitled to be the Only Begotten of the Father, possessing within Himself, because of the sireship on His Father's side, immortality.

And because He was also the child of a mortal woman, there was in Him the ability to die. Hence He said, "No man can take my life from me," and yet He had the power to lay it down and give His sinless life. It was the death of a God, and by and through it He secured a value with which He went and bartered with death. Hence the scriptures say, "He hath purchased us." Every body that lies in the grave shall remain there, to crumble into the dust and never again, throughout all the endless ages of eternity, come up, except by and through the power of Jesus Christ. He alone holds the key. He alone holds the power over death and He has promised to exercise it in behalf of every man and every woman that has lived. And so He did barter with death, and He has purchased us. Our bodies at death belong to Him, and He is willing to return them to us on conditions that are simple and easy.

Ah! the fact of the resurrection does not depend upon a man's belief or unbelief. It is a fact whether he believes it or not; but man's state in the resurrection is established by himself. Hence

*(Continued on page 249)*

THURSDAY, APRIL 13, 1933

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EDITORIAL

TWO IMPORTANT VACANCIES FILLED

AS WE go to press with this issue of the *Millennial Star*, a cable comes from President Heber J. Grant that at the General Conference in Salt Lake City, which convened there April 6th, Elder J. Reuben Clark, late United States Ambassador to Mexico, had been called and sustained as second counsellor in the First Presidency, to fill the vacancy caused by the death of President Charles W. Nibley.

Elder Samuel O. Bennion, president of the Central States Mission, was chosen as one of the Council of Seventy, to fill the place of Elder Joseph W. McMurrin, who was presiding over the Californian Mission at the time of his death.

Sketches of the lives of these brethren will appear in the next issue of the *Star*.—JAMES H. WALLIS.

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NEW MISSION HEADQUARTERS DEDICATED

DEDICATION of the new headquarters of the European Mission, 5 Gordon Square, London, occurred Thursday afternoon, April 6th. The services were very impressive, and were conducted by President John A. Widtsoe, who made an interesting opening address, giving the history of the establishment of the Gospel in Great Britain, and its marvellous growth. He also referred to the strong characters who directed its destiny, both as presidents of the European Mission and as editors of the *Star*.

Remarks were made by Sister Leah D. Widtsoe, President and Sister James H. Douglas of the British Mission and Patriarch and Sister James H. Wallis, of the European Mission.

The dedicatory prayer was offered by President Widtsoe.

Missionaries from the Loudon District, and from the European and British Mission offices, were in attendance.—JAMES H. WALLIS.

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BOOK OF MORMON PUBLISHED IN CZECHOSLOVAKIA

THROUGH the earnest efforts of President Arthur Gaeth of the Czechoslovak Mission, the Book of Mormon has been translated



into the Czech language—known commonly as Bohemian—and the translation printed and published to the world. The Czech version of the Book of Mormon is a volume of 578 pages, modelled in size and type after the last American edition. It is clearly printed on good paper and neatly bound.

The translation was made by Edgar Th. Havranek, later corrected by Jane and Francis Brodil. The Brodil sisters also undertook the laborious task of proof reading the text and the index which is quite as comprehensive as that in the American edition. An explanatory helpful article intended as a guide for readers unfamiliar with the book has been prepared by President Gaeth, and opens the book.

It is good to know that at last the Nephite record is available to a noble branch of the great Slavic peoples.

The Book of Mormon has also been translated into Hungarian, but not yet published in that language.—W.

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THE *Millennial Star* is the official organ of the British Mission. It is *your* publication. Your suggestions for its improvement are, therefore, in order. In your opinion how could it economically and wisely be bettered, either in style or policy? We welcome your criticisms. Address all communications to the Editor of the *Millennial Star*, 43 Tavistock Square, London, W.C. 1.

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ONE of the objects of the *Star* is to be a medium of expression for its subscribers. Latter-day Saints naturally desire a means whereby they can pass their good thoughts and experiences on to their fellow-workers in the Gospel cause. The *Star* opens its pages to you for this purpose. Are you ready to respond?

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## THE RESURRECTION OF JESUS CHRIST

(Concluded from page 247)

the part we can play in planning a glorious resurrection. He has laid down terms by which He will return this house to us, not as it was, old and decrepit; for I believe with the prophets, that in the resurrection from the dead, whether it shall take place immediately at the resurrection or thereafter, when the restitution of all things comes, there will be no maimed nor crippled bodies. When you see men and women in the resurrection, you will see them in the very bloom of their glorious manhood and womanhood. And He has promised to all who keep His commandments, and obey the Gospel of the Lord Jesus Christ, the restoration of their house, glorified, immortalized, celestialized and fitted to dwell in the presence of God.

To those who cannot subscribe to those terms, and yet obey

others, the lesser law, He has promised a terrestrial body, not so glorious, and yet immortal and eternal. And still to those who cannot do so much, but only obey in part, He has promised a terrestrial body, suited to the kingdom in which they dwell. We fix our status in that resurrection, through our actions. Our actions make it either glorious—the resurrection of the just; or the resurrection of the unjust.

Thank God for a real heaven, for a real eternal life, and an association with dear ones forever and forever. God help us so to live that when our work is done we may have fought the good fight and kept the faith, and be entitled and worthy to come forth touched with the power of the celestial glory.

I do not know, neither do I pretend to understand, the mysteries and secrets of the resurrection. How the body that dies upon the plains and is devoured by wild beasts, or burned, or deposited in the sea and consumed by the fishes, how it may be reassembled I do not know. I am not concerned about the processes, but the fact. When I put gold in the bank to-day, and draw it out next year or ten years hence, I am not concerned whether I get the same gold back that I put into the bank, so long as I get its equivalent in value. That is all I am concerned about.

In the sixteenth century, Henry King, as he laid into the tomb his beautiful bride, with all of her charm and grace of body, wrote these lines :

Meantime thou hast her, earth ; much good  
 May my harm do thee ! Since it stood  
 With Heaven's will I might not call  
 Her longer mine, I give thee all  
 My short-lived right and interest  
 In her whom living I loved best ;  
 With a most free and bounteous grief  
 I give thee what I could not keep.  
 Be kind to her, and prithee look  
 Thou write into thy Doomsday book  
 Each parcel of this rarity  
 Which in thy casket shrined doth lie,  
 See that thou make thy reckoning straight,  
 And yield her back again by weight ;  
 For thou must audit on thy trust  
 Each grain and atom of this dust,  
 As thou wilt answer Him who lent—  
 Not gave—thee my dear monument.  
 So close the ground, and 'bout her shade  
 Black curtains draw ; my bride is laid.

Nature will faithfully keep all that we give her. The man or woman who lays into the earth a body that has obeyed the full

Gospel of Jesus Christ and lived the celestial law, need have no fear, for nature will give back the equivalent when the Master of all elements speaks. He knows the way, and nature will faithfully keep the trust.

God help us to live so that when we lay our bodies down we may deposit a tabernacle that has conquered, mastered and overcome the flesh, that finally we may have a glorions, celestial body, fitted to dwell in the presence of God, I pray, in the name of Jesus Christ. Amen.—(Address delivered in the Tabernacle, Salt Lake City, Utah, U.S.A.)

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## A REMARKABLE MEETING

ELDER DAVID O. MCKAY

OF THE COUNCIL OF THE TWELVE

ON December 2nd, 1920, the late President Hugh J. Cannon and I were set apart for a special mission, to visit a number of the Latter-day Saint missions in distant parts of the world.

Among these was the Turkish mission, of which Armenian Saints composed the principal part. It was then in a disorganized state, and the members of the Church who had not been killed during the Great World war, or massacred by the Turks, were so scattered that it was difficult even to know where they were located.

December 4th, we started on our mission.

In March, 1921, we learned that on a special Fast Day, contributions to the amount of seven thousand dollars had been made for relief of the destitute in Europe and the suffering Armenians in Asia. We learned, too, that the First Presidency contemplated sending a special messenger to Syria to render personal aid to our Armenian Saints.

Our mission carried us to the Antipodes, and to a number of the South Sea Isles; so the year 1921 was nearing its close before we found ourselves sailing toward Port Said en route to Syria.

During the months intervening, we had received no word concerning conditions in Armenia. We did not know whether anyone had been sent with relief funds. We knew only that it was our duty to visit that mission, and report to the First Presidency of the Church.

Inquiry by cable of the President of the European Mission brought us the information that J. Wilford Booth was on his way to Aleppo. This was good news. The next thing was to locate him. We communicated with the United States Consul at Aleppo, and on November 3rd, 1921, at Jerusalem received the following telegram:

Aleppo, November 2nd, 1921: Informed Booth en route Aleppo. Do not know whereabouts.—JACKSON.

My diary of that same date reads:

We have no idea where he is, but shall leave Jerusalem for Haifa, en route to Aleppo, to-morrow morning. Have concluded to go by auto through Samaria, visiting Bible scenes.

At 3:30 p.m. of the same day, we ascended the Mount of Olives, and, choosing a secluded spot near where Jesus is supposed to have stood when He cried: "O, Jerusalem, Jerusalem," etc. (Matt. 23:37), we knelt in humble supplication and thanksgiving to God. The substance of our prayer I need not give here, excepting that we prayed that we should be led by inspiration on our trip to the Armenian Mission.

Upon returning to the hotel, I felt strongly impressed that we should go by train and not by auto to Haifa. When I said as much to President Cannon, he replied, "If you feel that way, we had better take the train."

Our greatest desire as we neared this mission was to meet Elder Booth. Indeed, it seemed that our trip to Syria would be useless unless we should meet him. We were strangers. We knew no one. The branches of the Church in Syria were disorganized. True, we had some names and addresses; but we could not read them, since they were written in the Turkish language. Later, we learned that these addresses, even if we could have found them, were useless. The warning given us not to go to Aintab, by a British government official as well as by the United States Consul at Cairo, only tended to increase our realization of the need of meeting Brother Booth or some other person who could speak the Turkish language of the country and who knew where we might find our scattered people. We carried in our pockets a letter from President Heber J. Grant received at Jerusalem, in which he, too, expressed the hope that Brother Booth and we might meet.

Carrying out our impression not to go by auto through Samaria, we accordingly left Jerusalem by train at 6 a.m., November 4th.

We knew that we should be compelled to remain one night at Haifa, before continuing our journey to Aleppo. Past experiences, one or two which had been very annoying, had taught us the advisability of knowing the names of respectable hotels in each strange city we approached. This we usually obtained by inquiry at the town we were just leaving.

Shortly after leaving Jerusalem and before we approached a little town called Bitter, I said to President Cannon:

"Did you ask for the name of a Hotel at Haifa?"

"No," he replied, "I didn't; did you?"

Now it was nothing unusual for me to forget a thing like that; but it was for Brother Cannon. Indeed, I do not recall another single important detail on the entire trip, which he forgot or overlooked.

We both felt reassured and at our ease when he said :

"The Allenby Hotel runner is on this train. I will ask him when we get to Ludd."

But, strange to say, at Ludd we changed trains and were several miles away from there before we realized that neither of us had remembered to speak to the hotel man about a hotel at Haifa.

I have gone into detail about this seemingly insignificant matter because it has direct bearing upon what follows.

Arriving at Haifa, I said to Brother Cannon, "you take care of the luggage here, and I will try to make inquiry regarding a suitable place at which to stop."

I had some difficulty in doing so; but returned in five or ten minutes saying it seemed "Hobson's choice" between two hotels, so we would go to the one that had a "runner" waiting to take care of our luggage.

The delay caused by seeking information about hotels brought us to the station office door just at the same moment that another traveller reached it. He touched me on the shoulder saying, "Isn't this Brother McKay?"

Astonished beyond expression to be thus addressed, in so strange a town, I turned, and recognized Elder Joseph Wilford Booth, the one man above all others whom we were most desirous of meeting. We had met, too, at the most opportune time and place. Having known nothing of our whereabouts, he had come from the western part of the world, hoping in his heart to meet us. Knowing from the cablegram only that he was en route to Syria, we had come from the eastern part of the world, traveling westward, praying that we might meet him; and there we had met at the very time and place best suited to our convenience, and to the success of our mission to the Armenians. It could not have been better had we been planning it for weeks.

As we recounted to each other our experiences, we had no doubt but that our coming together was the direct result of divine interposition.

If Brother Cannon and I had taken an auto from Jerusalem to Haifa; or if we had remembered to secure the name of a hotel before we left the "Allenby;" or if we had thought to ask the hotel runner at Ludd; we should not have met Elder Booth at Haifa. It is true he would have been in town that same day, but he was intending to stop at the German "Hospice," where we would never have met him. He would have left Haifa by auto to Beirut; we, by train to Damascus.

Later developments showed that he would have been delayed at Beirut; while we would have been making fruitless search in Aleppo for the lost Saints.

Indeed, had it not been for our having met at Haifa, our trip to the Armenian Mission would have been, so far as human wisdom

can tell, a total failure. As it was, among many duties and experiences, we organized the Armenian Mission, to take the place of the Turkish Mission.

This is only one incident of many which I might relate, which have convinced me that if men will but seek the Lord in the right way, they will always find Him. Truly, I can say with Benjamin Franklin, who evidently discovered the same truth:

"The longer I live the more convincing proof I see that God governs the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it possible for empires to rise without His aid?"—(Published in the *The Deseret News*, November 26th, 1932.)

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## A WORD OF WISDOM REGARDING GENEALOGY

ELDER B. W. T. NORMAN, MANCHESTER DISTRICT

LATTER-DAY SAINTS should strive to be lights of true spiritual guidance. They must not fail to gain all the information possible concerning their ancestors who are in the spirit world, with a view to helping them. This can only be accomplished by obtaining the necessary records and having the saving ordinances performed vicariously for them in the Temples of the Church. If this is done as it should be, what a great joy will be ours when we receive the thanks of countless numbers of our ancestors whose work has been done.

The writer gave up a highly remunerative position to fulfill a genealogical mission. Previous to this, a friend who had attended a spiritualist meeting received a message from the medium, to the effect that I should shortly be called upon a mission, but I was not to respond, because a better position which awaited me would be lost. Disregarding this warning as a manifestation from the Evil One, I proceeded to Somerset House, gathered my paternal names: Norman, Spear and Tuff; and then to Suffolk for my maternal names: Barrett, James and Meen. After two months, I returned, and found the better position awaiting me, although the medium had predicted I should lose it.

Sometime after, I offered my services for the dead, and President John A. Widtsoe set me apart. The mission was for six months special genealogical mission, and as long thereafter as the Lord desired, which has been four years to the present date. Largely through my humble efforts, thousands of names from the Isle of Man have had the work performed in their behalf. One sister in Zion has had Temple work done for nearly 2,000 names which I have been able to supply, from Bury, near Manchester.

Patriarch James H. Wallis gave me a blessing which stated I was fore-ordained to gather records, and many would weep tears

of joy as they went through holy places, when they contemplated the number of dead, whose genealogies, by God's help, I had gathered for them.

I have sought wisdom by the study of records, heraldry, history of the cities, and their inhabitants, past and present. I joined the Fellowship, made friends with the clergy and other public officials. I helped the clergy write their parish histories, transcribed their parish registers, monumental inscriptions, and obtained permission to search their records.

My experience has impressed the deep significance of this work upon my mind. I therefore beseech my brothers and sisters of the Church to take greater interest in this important work. Study and write the histories of your family names. Visit your ancestral homes and church yards or write to the parish minister. If after 1837, the records are in Somerset House, London. Visit your aged relatives before they die. Study the Church books on this subject, such as *Salvation for the Dead*, *Handbook on Genealogy*, the leaflets, *How to Prepare Temple Sheets* and *Genealogical Church Archives*. Fill in your Pedigree Charts, Family Group Sheets, Temple Sheets, etc.

If you do this you will be as the wise virgins, having oil in your lamps, and when the final call comes, be ready to face your Maker and countless ancestors, who will call you blessed.

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### FROM THE MISSION FIELD

**Transfers:** Elder John D. Riggs was transferred from the Liverpool to the Norwich District on February 28th.

**Appointments:** Elder Russell S. Ellsworth was transferred from the British Mission Office to the Bristol District, and appointed president of that District on March 11th. Elder Louis G. Robinson was released as president of the Manchester District March 8th, transferred to the British Mission Office and appointed Auxiliary Supervisor of the Y. M. M. I. A. Elder Barrett F. Pullham was transferred on March 3rd, from the Birmingham to the Manchester District, and appointed president of the latter district March 8th. Elder Wheeler R. English was transferred on March 3rd, from the Norwich to the Birmingham District, and appointed president of the latter district March 27th.

**Doings in the Districts:** *Belfast*—Two persons were baptized by Elder John E. Owens at the Turkish Baths, Belfast, March 19th. Confirmation took place at the instance of President George H. Curtis and Elder Stephen L. Dunford.

A real Irish social in honour of St. Patrick's Day was arranged by the Relief Society and "M" Men of Belfast Branch. A large gathering of lads and colleens enjoyed a delightful evening of games and musical entertainment.

Bee-Hive girls of the Belfast Branch held a musical concert on March 10th. The proceeds were used for repairs on the branch hall.

*Birmingham*—Two persons were baptized in the Handsworth Branch, March 25th, by local Elder Norman Dunn and travelling Elder Elliott D. Ward. They were confirmed members of the Church at the monthly Union meeting the same day.

A large crowd of 150 members and friends honoured President Robert L. Bridge at a farewell dance March 25th, in the Masonic Hall, Handsworth.

*Bristol*—Bristol Branch Relief Society observed its birthday on March 18th, by staging a lively social in which thirty people participated, including a number of new friends.

Expressions of gratitude and respect were paid retiring Branch President Henry E. Neal, at a special meeting in the Bristol Branch, March 12th. Brother Neal has rendered invaluable service in this capacity for over twenty years.

*Norwich*—Over one hundred members and friends of the Lowestoft Branch enjoyed a social sponsored by the M. I. A. on the evening of March 25th.

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### A MORNING PRAYER

OH, may I be strong and brave to-day,  
 And may I be kind and true ;  
 And greet all men in a gracious way,  
 With frank good cheer in the things I say  
 And love in the deed I do.

May the simple heart of a child be mine,  
 And the grace of a rose in bloom ;  
 Let me fill the day with a hope divine  
 And turn my face to the sky's glad shine,  
 With never a cloud of gloom.

With the golden levers of love and light  
 I would lift the world ; and when  
 Through a path with kindly deeds made bright  
 I come to the calm of the starlight night,  
 Let me rest in peace. Amen.

NIXON WATERMAN.

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